

PART II.

Formation, Remarks and Syntax.

Chapter I.

FORMATION OF NOUNS.

I. Nouns denoting an agent are formed from:

- (a) A verb by prefixing "ja" for the singular, and "jo" for the plural, e.g., Tedo—to cook. Jatedo—a cook. Telo—to lead.

Jatelo—a guide.

- (b) A verbal noun by prefixing "ja" for the singular, and "jo" for the plural, e.g., Puonjo—to teach. Puonj—doctrine.

japuonj—a teacher. Jopuonj—teachers.

Tiyo—to work. Tich—work. Jatich—a

workman. Jotieh—workmen. Temo—to

tempt. Tem—temptation. Jatem—a

tempter. Jotem—tempters.

- (c) Ordinary nouns by prefixing "ja" for the

singular, and "jo" for the plural, e.g.,

Miriambo—a lie. Jamiriambo—a liar.

Jomiriambo—liars. Neko—madness. Ja-

neko—a madman. Joneko—madmen.

II. Nouns denoting a tribe, country, location or clan take "ja" for the singular and usually take no prefix for the plural, though sometimes one bears the prefix "jo" employed, e.g.:—

A Nilotic Jalu, pl., Luo.

A person from Gem, Jagem, pl., Gem (or Jogem).

A person from that side, Jakonono, pl., Jokonono.

III. (A) Nouns denoting a patient are formed from the verb prefixing "ng'ama" for the singular, and "joma" for the plural, e.g., Fuwo—to be foolish. Ng'amafuwo—a fool. Jomafuwo—fools. Tuwo—to be sick. Ng'amatuwo—a sick person. Jomatuwo—sick people.

(B) Nouns denoting a patient and at the same time expressing a defect in the human body are formed from:—

(a) Nouns by prefixing "ra," e.g., Dhoho leprosy. Radhoho—a leper. Kuom—a hump. Bakuom—a hunchback. Bonde—baldness. Rabondo—a baldman.

(b) Verbs, e.g., Bam—to be crooked. Rabam—a crooked man. Ng'olo—to be lame. Rang'ol—a lame person.

Note: The nouns given under (B) may again prefix "ja" for the singular and "jo" for the plural. e.g., Jaradhoho—a leper. Jarakuom—a hunchback. Jarabondo—a baldman. Jarabam—a crooked man. As regards their plural no fixed rule can be put down, e.g., Radhoho—a leper. forms a plural as Rodhohini or Joradhoho or Joradhohoni. Rakuom, pl., Rokuombe or Jorakuombe or Rakuombe, etc.

IV. Nouns denoting an instrument are formed from a verb by prefixing "ra." The final "o" either drops or changes into "e" or "i." Gwaro—to scratch. Ragwar—a pitchfork. Beto—to slash. Rabeto—a slasher. Idho—to climb. Raidhi—a ladder.

V. The abstract nouns are formed from the verb:—

(a) As a general rule one might say the verb drops the final "o," and the root is the noun, e.g., Leko—to dream. Lek—a dream. Tino—to do. Tim—a deed, an action. Puonjo—to teach. Puonj—a lesson, a doctrine.

(b) Verbs ending in "yo" preceded by a vowel form the noun in "ch," e.g., Tiyo—to work. Tich--work. Bayo—to stroll. Bach—a stroll. Goyo—to beat. Goch—a beating.

Note: The verb "dhiyo"—to go, forms its corresponding noun by dropping "yo," e.g., Are you nearly going?—Dhini ti chiegini?

(c) Verbs ending in "wo" form the noun in "p," e.g., Diwo—to have diarrhoea. Diep—diarrhoea. Fuwo—to be foolish. Fup—foolishness. Kowo—to accompany. Kop—accompaniment.

Note: The verb "tuwo"—to be sick, remains the same. His sickness is bad—Tuwone rach.

(d) Verbs ending in "d" or "dho" form the noun in "t" or "th" respectively, e.g., Chwado—to flog. Chwat—a flogging. Thiedho—to cure. Thieth—a cure.

(e) Verbs ending in "go" form the noun in "k," e.g., Bwogo—to frighten. Bwok—a fright. Pogo—to divide. Pok—a division.

(f) Some nouns are the same as the infinitive, e.g., Mor—to be glad. Mor—delight. Dum—to ascend, rise. Dum—ascension, flight.

(g) Some nouns are formed by adding "o" to the infinitive, e.g., Gik—to finish. Giko—an end. Ger—to be cruel. Gero—cruelty. Kok—to shout. Koko—a shout.

(h) Some nouns are formed from a verb by dropping the final "o" and prefixing "a," e.g., Luoro—to surround. Aluor—a fence. Yanyo—to insult. Ayany—a curse, insult. Others take "a" also as a suffix, e.g., Dholo—to form a wound. Adhola—an open wound. Ilo—to itch. Aila—nettles.

VI. Reflexive verbal nouns, i.e., nouns implying something done by the doer to himself are formed by adding "ruok" to the root of the verb, e.g., Lwoko—to wash. Lwokuok—bathing. Dwanyo—to maltreat. Dwanyruok—misbehaviour.

VII.—Some nouns are reduplicated, e.g., Wira-wira—giddiness. Regerege—a mill. Magungugungu marabou—stork. Runderunde—a swing.

VIII. There are some compound nouns formed from:—

- (a) Two nouns, e.g., Wang'yo—a read. Tong'gweno—an egg. Dapi—a waterpot.
- (b) A noun and a verb, e.g., Ichlit—jealousy. Wichbar—headache.

REDUPLICATION.

PARAGRAPH 2.

I. In Nilotic a noun reduplicates to express the idea of "being simple."

II. (a) This reduplication is formed by prefixing and suffixing "a" to the noun, e.g., Ng'ato—person. Ng'at ang'ata. Ruoth—chief. Rueth aruotha—an ordinary chief.

(b) In nouns of more than one syllable, i.e., not counting the final vowel, the last syllable only is

reduplicated, e.g., Sibur: lion—Sibuor abuora.
 Sabun: soap—Sabun abuna. Kijiko: speen—
 Kijik ajika.

Note: The “o” of the original word elides before the
 “a.”

GENERAL REMARKS ON THE NOUN. PARAGRAPH 3.

I. Abstract nouns are frequently used together with the verb, e.g., They praised him highly—Negi-pake pak mar adieri. We work here—Watiyo tich ka. He gave him a sound beating—Nogoye goch maduonq’.

II. Nouns denoting an agent or patient take frequently the subjective pronominal prefix, e.g., You are a rich man—ljamoko. He is a sick man—Ong’-amatuwo. He was a teacher when he died—Non-wang’o ojapuonj, kane otho. See its use here: You are still small, but he is grown up—In ipodi rawera, to en ong’a maduonq’.

Chapter II.

ADJECTIVES.

PARAGRAPH 1.

I. For colours there are different adjectives for the masculine and feminine. The masculine generally starts with “mara,” e.g., White—marachar (m), madibo (f). Black—marating’ (m), madichol (f). Chocolate brown—silwal (m), malando (f).

II. Even as in English an adjective is often used without having any noun expressed to which it may

be attached, viz., when the previously expressed noun is understood, e.g., His children grew up, the girl was called Opoko, the boy Obong'o—Nyithinde nodoko madongo, manyako ne nyinge Opoko, to mawowi ne nyinge Obong'o.

III. When two adjectives, one a quantitative and one a qualitative, predicate something of the same noun, then the qualitative precedes the quantitative one, e.g., Two big knives—Pelini madongo ariyo. Few large stones—Kite madongo manok.

IV. The indefinite article, "moro, moko," is always put between the noun and its qualifying adjective, e.g., A small knife—Pala moro matin.

Note: Adjectives predicating something of the subject very often follow the verb, e.g., A heavy rain fell—Koth nochwe maduong'. They all came—Ne-gibiro giduto. A severe illness befell him—Tuwo nogoye matek. Only a little sugar is left—Sukari odong' mana matin.

V. Adjectives of quality and quantity may also be used as verbs, e.g., He is wise—Oriek. They are few—Ginok.

VI. Adjectives used predicatively and requiring emphasis are repeated and the conjunctions "to," "ni" or "mi" are put in between, e.g., It is difficult—Tek to tek. It is all right—Ber ni ber.

VII. Both the qualitative and the quantitative adjectives reduplicate, i.e., the last syllable is used twice and as such they express the idea "slightly," "a little," "somewhat." Ng'ato maberber—A fairly good man. Mia matintin (matinmatin)—Give me just a little.

FORMATIVES OF ADJECTIVES. PARAGRAPH 2.

As there is a scarcity of true adjectives of quality in Nilotic, how then do they get over the difficulty?

I. Adjectives are formed:—

(a) From a noun by prefixing “ma.” A rich man—Ng’ato majamoko.

(b) By using a verb denoting a state, e.g., A withered hand—Lwedo mothal. A dried up tree—Yath motwo.

(c) By using a circumlocution, e.g., A blind man—Ng’ato mawank’e otho.

(d) By prefixing “ma” to some adverbs, e.g., Fresh milk—Chak manende (makawono). This house here—Ot makani. These people here—Ji makagi.

Note: Very often the adverb preceded by “man” is used, e.g., An empty bottle—Chupa man nono (but also chupa manono). This box here—Sanduk man kani (or sanduk makani).

II. Adjectives indicating the presence or effect of that for which the noun stands are rendered by the verb “timo” and the noun, e.g., The road is muddy—Yo otimo chuodho. The country is hilly—Piny otimo gode.

Note: When the above-mentioned adjectives are used attributively the verb “timo” takes the prefix “ma” or “mo” as explained. Cf. pg. 33. A muddy road—Yo motimo chuodho.

III. Participles used as mere adjectives of quality are formed from the verb—either active or passive

—and the relation pronoun “ma” which changes into “mo” according to the rules given. Pg. 33. A lingering sickness—Tuwo mabudho. Crushed matama—Bel moyo.

Chapter III.

PRONOUNS.

PARAGRAPH 1.

PERSONAL PRONOUN.

I. The isolated pronoun is used:—

(a) When the verb is understood, e.g., Who lives here?—Ng’a modak ka? I—An.

(b) For emphasis’ sake together with the inseparable pronoun, e.g., We came—Wan newabiro. Note: In this case it is very often put behind the verb, e.g., I want them—Adwarogi an.

(c) With a noun, adverb, etc., when the stress is on the pronoun, e.g., You too—Un bende. He is rich—En japith.

(d) As the object of a verb for emphasis’ sake. Did theys peak about me?—Negiwacha? Yes, they spoke about you—Ee, negiwacho in.

II. In some cases they use the inseparable pronoun where we would expect the isolated one. Jaduung’ ere e?—Where is the master? Adam ere i?—Adam where art thou?

III.—The isolated pronoun reduplicates like the noun, e.g., Anaana: It is simply myself—Inaina. Eneaena, Wanawana, Unauna, Ginagina.

IV. Sentences as Two of you, Three of us, etc., are translated by Un ji ariyo, Wan ji adek. One of

you is a traitor—Achiendu (or achiel kuomu) en jand-hok.

POSSESSIVE PRONOUN.
PARAGRAPH 2.

I. The Possessive Pronoun always precedes the demonstrative pronoun, e.g., This my house—Odani.

II. Where in English we can employ two successive Possessive Pronouns Adjective, e.g., Your and my house, in Nilotic we must use a circumlocution. Odi koda: Between us and you—Kindwa kodu.

DEMONSTRATIVE PRONOUN.
PARAGRAPH 3.

I. In case an adjunct clause qualifies the noun, the demonstrative pronoun is attached to the verb of the adjective clause, e.g., That dog you walk with—Guok m'uwothogono. Who give you this fat you oil yourself with?—Ng'ano momiyi mo m'idhiegorini. In this land where now you dwell—E piny ma ti udakiyeni.

II. Some kind of a superlative degree is formed by the Demonstrative Pronoun Adjective, to show that a person or thing possesses the attribute denoted by the adjective in a greater degree than any other among several, of which it is one, e.g., This is a hard saying and who can believe it?—Mano wach matekma, ng'a m'onyalo vive. You a big chap—In m'iduong'ni. You are stronger than I—In m'ihewani. Bring the best cloth—Kel nanga maber moloovono (or) Kel nanga maber ahinyano.

III. The Demonstrative Pronouns "ni" or "no" are added to verbs or adverbs for emphasis' sake, e.g., Get off from here—A kani. Now—Kawononi. As you said—Kak'iwachono.

IV. The Demonstrative Pronouns "no" or "go" are used where we employ the definite article, e.g., Who is the man that told you?—E ng'ano manowachoni? He made clay of the spittle and spread the clay upon the eyes—Notimo chuodho g'olawo, nowiro wang'e gi chuodhono. And Jesus took the loaves—Ekane Jesus okawo makatego.

RELATIVE PRONOUN. PARAGRAPH 4.

I. The Relative Pronoun resembles very much our definite article, e.g., Judas, the Iscariot—Judas ma Jaiskariot. Peter, Olowo's brother—Petrus, omin Olowo. Peter, the brother of Olowo—Petrus, ma omin Olowo. He was a wise man, the servant of the king—Nong'ato mariék, ma jatich ruothno.

INTERROGATIVE PRONOUN. PARAGRAPH 5.

I. "The one" referring to persons is frequently rendered by "Ng'a," or sometimes it is omitted, e.g., Where is the one that is sick?—Ng'amatuwo, ere e? Where did the one you saw go to?—To ng'a m'inonono to nodhi kanve? Who is the one like a madman?—To machalo gi janego e ng'a?

II. When emphasis is laid on the pronoun, the

copula "e" is used, e.g., Who surpasses me?—Ng'a moloya e ng'a? Who are you?—In e ng'a? I am the God of your Fathers—An e Nyasach Woneu. Who are you? (one does not see a person)—In ng'a? I am Peter—An Petrus.

III. When "who" refers to plural persons, there is an addition of "gini," e.g., I know Jesus, I know Paul, but who are you?—Ang'eyo Jesus, ang'eyo Paulus, to un ng'a gini? The people that are passing by there, who are they?—Jo makadhogo gin ng'a gini?

IV. "What" is sometimes rendered by "nade," e.g., What do you think?—Ineno nade? What shall I do with him?—Nabedi kode nade? What are you doing?—Itimori nade? "Timore nade" refers to the character; what are you doing, referring to the work you are engaged upon: Itiyo ang'o?

REMARKS.

PARAGRAPH 6.

There are no Distributive Pronouns in Nilotic, but circumlocutions have to be used:—

(a) The adverb 'ka' between two nouns is used for our "every," e.g., Every month—Dwe ka dwe. Let every one bring a florin—Ng'ato ka ng'ato mond'okel florin.

(b) The sentence is repeated, e.g., Every one went home—Ng'ato odhi thurgi, ng'ato odhi thurgi. People's character differ—Ng'ato gi chunye, ng'ato gi chunye. Each gets his own—Ng'ato onwang'o mare, ng'ato onwang'o mare.

(c) In some expressions "duto" or "dundo" is

used, e.g., Every where—Kwonde duto. Every-thing—Gikmoko dundo. I believe every word—Ayive weche duto.

Chapter IV.

THE VERB. PARAGRAPH I.

I. Transitive verbs may be formed from intransitive verbs by adding "o," e.g., Mer—to be drunk. Mero—to make drunk. Ng'we—to smell. Ng'weyo—to smell.

II. Transitive verbs used intransitively drop "o," e.g., Nywolo nyathi—to bring forth a child. Nywol—to bring forth.

III. Transitive verbs having an "a" in the stem used intransitively change "a" into "e" and the consonant of the stem changes according to the rules following, e.g., Ramo; to hurt—Remo. Baro; to split—Bero. Kwayo; to ask—Kwecho. Kawo; to take—Kepo.

IV. Transitive verbs in "yo" used intransitively change into "che," e.g., Gweyo; to kick—Gwecho. Puoyo; to churn—Puecho.

V. Transitive verbs in "wo" used intransitively change into "po," e.g., Luwo rech; to catch fish—Lupo. Chiwo; to contribute—Chipo.

VI. Transitive verbs in "go" used intransitively change in "k," e.g., Ng'ogo; to vomit—Ng'ok. Bwogo; to frighten—Bwok.

VII. Transitive verbs in "do" or "dho" change into "to" or "tho" respectively, and some drop the

final "o," e.g., *Modo yien*: to gather firewood—*Moto*.
Madho: to drink—*Metho*. *Kedo*: to make cicatrices—*Ket*.

VIII. Transitive verbs having an "o" in the stem used intransitively soften the "o," e.g., *Höyo ng'ato*—to console somebody. *Hoyo*—to console. *Göyo ng'ato*—to beat somebody. *Gocho*—to beat. Note: (a) It is unusual to hear an intransitive form of a verb used with a direct object, still one does hear, though seldom: *Gemma kibirit*—Hand me the matches. *Tienda rema*—My foot hurts me. These modes should not be adopted.

(b) The intransitive form is used with an indirect object, e.g., *Obero ni laktar*, to ti odvaro beroni—He cuts (firewood) for the doctor, but now he wants to cut for you.

IX. Some verbs are transitive in English, but intransitive in Nilotic, e.g., To deceive—*riambo ni*. To lead—*telo ni*. To accuse—*donjo ni*. To upbraid—*rogo ni*. To approach—*sudo ni* (or *ir*). To inform—*hulo ni*. To command—*yalo ni*. To favour—*hero ni*. To match—*romo kodi* (or *gi*). To resemble—*chalo kodi* (or *gi*).

Note: *Kelo* is sometimes used transitively. *Kela kwesina*—Bring me my pipe. Also the verb "ringo, to escape." *Oringo (ni) tich*—He escapes the work.

X. Some verbs which are intransitive in English are transitive in Nilotic, e.g., To die of—*tho*. To be sick with—*tuwo*. To be afraid of—*luoro*. To tell on—*hulo*. To speak about—*wacho*. To wonder at—*wuoro*. To hope for—*geno*. To jest at—*nyiero*. To look at—*Ng'iyo*.

XI. Some verbs change their meaning when followed by a preposition, e.g., Donjo—to enter. Donjo ni—to accuse. Kecho—to get angry. Kecho ni, to be tenacious of. Ramo—to ache, smart. Ramo ni, to persevere in. Tiyo—to work. Tiyo ni—to serve. Wiro—to anoint, smear. Wiro ni, to assist. Wuok—to go out, vanish. Wuok ni—to appear. Romo—to spread. Romo ni—to assist, to meet.

XII. Some verbs change their meaning according to the preposition. Kwayo ni—to pray for. Kwayo kuom—to pray to. Ng'iewo ni—to buy or sell for. Ng'iewo kodi (or gi)—to buy from or to sell to. Baro ni—to avoid, keep aloof of. Baro kodi (or gi)—to pick or drop on someone constantly.

XIII.—Although some verbs may leave out the preposition in English, in Nilotic it must be used, e.g., He announced us the death of his father—Nohulonwa tho won mare. He reached me a chair—Nogamona kom. God revealed us—Nyasaye noelonwa. The wind kept me back—Yamo nodinona. I sent you a letter—Nakowoni baruwa moro.

THE SUBJECT. PARAGRAPH 2.

I. (a) A verb predicating something of a plural subject follows in the singular. The trees fell down—Yedhe nogore *pi*ny.

(b) If different verbs predicate something of a plural subject, then the first verb only is in the singular, e.g., Some hyenas broke through the fence and stole a calf—Ondiegi moko nomwomo. chiel.

negikawo nyaroya. The brothers of the girl finished it all, they came with a spear and killed it and took their sister out of the house—Jowete gi nyako notieko duto, negibiro gi tong', neginege, negigolo nyargi e ot. Note: The conjunction "and" connecting two or more verbs is left out. They came and sat down and asked me—Negibiro, negibet piny, negipenja.

II. A noun denoting a multitude has all its verbs in the singular. A large crowd came and sat down—Oganda nobiro maduog', nobet piny.

III. When the subject is a person, the first verb singular is often translated by "ja" and by "jo" in the plural, e.g., Their brother is a harp player and went to play in another location—Owadigi jago thum, nodhi gocho gweng' moro. All the people fled, only his brother and his sweetheart were left. They took an axe and slashed the python with it—Ji duto noringo, nodong' owadigi gi nyako. Nene jokawo ratonge, negibetogo ng'elo. Jonathan and David embraced each other and separated—Jonathan ne jokwakore kodi David, negipogore.

Note: When the act expressed by the verb indicates a custom, habit or a thing usually done, the verb drops the "o."

IV. When the emphasis is laid on the subject, we have to use a circumlocution equivalent to our English, "it is—who." God created heaven and earth—Nyasaye nochweyo polo gi piny. It is God who created heaven and earth—Nyasaye emanochweyo polo gi piny.

THE OBJECT. PARAGRAPH 3.

I. Like in English the object follows the verb. Peter builds the house—*Petrus ogero ot.*

II. In a few idiomatic cases the object of the English sentence becomes the subject in Nilotic, e.g., *Tieho oloye (otame)*—He cannot do that work. (litt., That work is too much for him). He is perspiring very much. *Luya loye*—He has smallpox. *Nundu omake.* (litt., Smallpox got hold of him). He got sick. *Tuwo nogoye.* (litt., Sickness beat him), etc.

III. When the emphasis falls on the object, it may precede the verb, e.g., Where do I get florins?—*Florin t'anwang'o kanye?* I formerly had ten cows—*Dhok mayande ang'o, yande apar.* She accused me—*An em'odonjona.* If you knew me, you would know the father too—*Da ung'eya, wora bende da ung'eyo.*

IV. When the direct object is a pronoun it is suffixed to the verb and the "o" of the three persons singular is often elided, e.g., He loved me—*Nohera* or *Noheroa*.

Note: (a) In the 2nd person plural the "o" may elide, but usually it is retained, e.g., He taught you—*Nopuonjou.*

(b) In writing one should be careful not to employ the "y" in the Future, Subjunctive and Imperative, when a pronoun follows. *Mia kitabu*—Give me a book. *Wang' namii*—I will give it you immediately.

V. When a direct and indirect object follow, the latter takes precedence and is preceded by "ni."

Fundi, make me a table—Fundi, losna mesa. They refused him his wages—Negidagine masache. We thank God—Wagoyo ni Nyasaye erokamano.

VI. (a) When both direct and indirect object are personal pronouns the direct object is left out, except in case of doubt or emphasis, e.g., He gave it to me—Nomiya. You shall offer him up to me as a sacrifice—Nigolna liswa.

(b) When for emphasis' sake or to prevent ambiguity the direct object is retained, it precedes the sign of the indirect object, e.g., I bring him to you—Akelenu. He handed him over to them—Nochiwenigi.

Note: It follows, however, in the Future and Subjunctive, e.g., I go to look for food to boil for them—Adhi dwaro chiamo atedinigie.

VII. Either direct or indirect or both objects precede the sign of the imperative plural, e.g., Bring them—Wachnigiuru. Bring them to me—Kelnagiuru. Tell the headman—Wachniuru nyapara.

Note: It is very common is S.K. to abbreviate "uru" when a noun or verb follows, e.g., Bring the lamp—Kelu taya. Take away the chairs—Kawu kombe. Stop work—Weu tich.

VIII. Some verbs take both objects without "ni"; the indirect object, however, precedes the direct object, e.g., Miyo—to give. Holo—to borrow. Chiko—to promise. Puonjo—to teach. Kwayo—to ask. Nyiso—to show. Penjo—to ask. Mayo—to rob. Your father gave me your stick—Woru nomiya ludhi. He asked me your name—Nopenja nyingi. He showed us the road—Nonyisowa yo.

Note: The verb "niyo hawi—to bless" may have a double accusative and the dative is then preceded by "ni." Bless our rosaries—Minwa rosachwa hawi.

IX. The repetition of the object understood by a personal pronoun is not necessary. He stole a bull and took it home—Nokwalo ruath, notero pacho. She took away the leaves and put them somewhere else—Nokawo oboke, noketo yore.

PARAGRAPH 4.

I. When the emphasis falls on the verb, the verb is repeated, viz., the first in the infinitive and the second in the required tense preceded by "to," e.g., With desire I have desired to eat this Pasch with you—Gombo to nagombo chamo kodu Paskani. I will leave of all sin—Baro ni marichoduto to nabar.

II. In a negative statement the verb drops the "o," and frequently an unaccentuated "i" is added to the root, e.g., He did not take a thing of a man—Ne ekorna ng'ato gire. He did not eat and even water he did not drink—Ne okochiem kata modho pi ne ekomodhi. The devil tempts all people, he leaves none—Jachien temo ji duto, ok owe ng'ato.

THE NEGATION.

PARAGRAPH 5.

I. (a) The defective verb "onge—there is not" is used as a negation. Onge ng'ato (or) Ok ng'ato—nobody. Onge gimoro (or) Okigimoro (or) Ok gimoro—Never mind! It does not matter.

(b) It is often connected with the negation "dak,"

e.g., We cannot build here at all. Onge dakwanyal gedo ka.

(c) When used with a verb and no other negation, it is followed by "ka," e.g., I cannot get anything at all—Onge k'anyal nwang'o gimoro.

II. (a) Another negation is "ongo" at the end of the sentence, e.g., I do not want your talk at all—Adadwaro wachni ongo.

(b) Similar to the above negation is the one used in N.K., e.g., I am not coming—Okabiwo da.

Note.—This last one "da" is a corruption of the Bantu "tawe."

III. "Nyak—never" is very strong and implies completeness, e.g., The case is never finished—Bura nyak orum. God is not despised—Nyasaye nyak ocha (or) Nyasaye nyak ichayo.

IV. The negations "ok" and "dak" may be separated from the verb, e.g., I did not see him these days—Ti okanene (or) Ok ti anene (or) Ti dakanene (or) Dak ti anene—I shall not come. Ok wang' nabi (or) Wang' okanabi (or) Dak wang' nabi (or) Wang' daknabi.

Note.—(a) "Dak" is very often preceded and followed by the pronominal prefix, e.g., You cannot come—Udakunyal biro. He cannot be—Ok odakonyal bet.

(b) Some adverbs are used as negations, and the tone will make clear. They are not coming—Gibiro ngang' (or) Gibiro karang'o.

PARAGRAPH 6.

The English Gerundial or Prepositional Infinitive used as:

1. The Subject of a sentence is rendered by the infinitive—either transitive or intransitive, e.g., To teach people God's word is very hard—*Puonjo ji wach Nyasaye tek ahinya. To sit idle is bad—Budho rach.*

II. The object of a verb is rendered by the infinitive—either transitive or intransitive, e.g.,—I want to speak to you—*Adwaro woyo kodi. She went to cultivate—Nodhi pur—They came to steal.*

Negibiro Kwelo.

III. An Indirect Predicate, attached to a substantive and forming with it a phrase which might be the subject or object of a verb, is rendered by the subjunctive preceded by "ni," e.g., God forbides us to kill—*Nyasaye kwerowa ni kik wanegi. Pilate told them to bring Jesus before him—Pilatus nowacho ni gikel Jesus ire. He commanded the man to be hanged—Noyalo ni ng'ato ode. Who told you to build here?—Ng'ano manowachoni ni igedi ka?*

Note.—Frequently the conjunction "mondo" or "nimondo" is used. He told him to make him a boot like his—*Nowachone nimondo ochuogine wor kaka nochuogo mare.*

IV. As an Attributive Adjunct of a substantive is rendered by:

(a) The subjunctive, e.g., I want some potatoe shoots to plant—*Adwaro kothe rabuon apidhi. Give some food to eat—Mia chiemo acham.*

(b) The relative pronoun and the indicative, e.g., The grass to cover my house with, is short—*Lum maumogo oda orem. There is no knife to cut it*

with—Pala m'ing'ologo onge. I want permission to go home. Adwaro wach madhigo thurwa.

(c) By "mar" and the infinitive, e.g.,—I want some water to drink—Adwaro pi mar modho. He has no strength to walk—Oonge teko mar woth.

V. As an Adverbial Adjunct of another verb or of an adjective is rendered by the infinitive, e.g., The sower went forth to sow—Jakir kodhi nowuok kiro. Jakir kodhi nowuok kiro. The water is good to drink—Pi ber modho. I am glad to see you—Amor nenou.

REMARKS.

(a) In sentences as: I want boot-blackening, Your walking stick, where the Gerund is use, the same construction as given IV. (b) is used. Adwaro rangi miwirogo woche. Luth miwothogo.

(b) The preposition required by the verb may be attached to the verb or may be put before the noun it governs, e.g., He has no strength to serve God—Oonge teko matiyogo ni Nyasaye (or) Oonge teko matiyonigo Nyasaye.